olume V Chicago, Ill., June, 1928 Number 3

The Liberal

SILENCE

Silence
is the sum of all unuttered things;
a multitude of still small voices;
the flight of birds on windless wings,
and undertones of woodland noises.
Mute melody when star-light sings;
a paean of praise with golden sun-rise;
the color-chords which sun-light flings
from wings of darting dragon-flies.

Arthur J. Peel.

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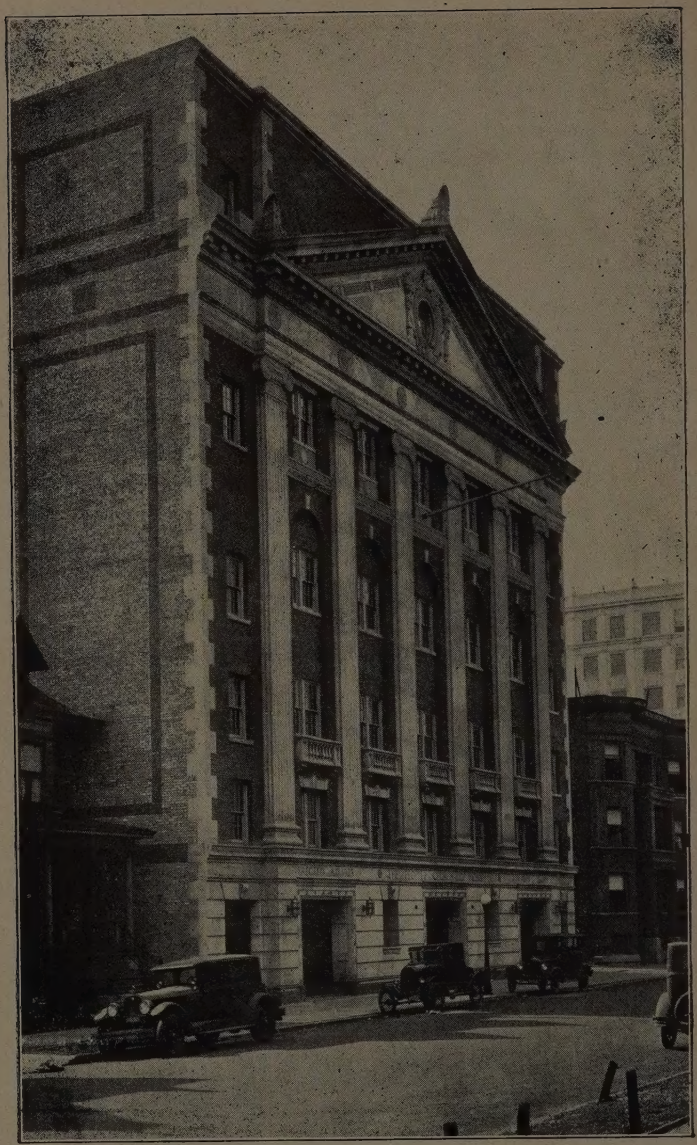

THE PEOPLES CHURCH OF CHICAGO

THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

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BOOK CHATS

. I often wonder if all ministers receive as interesting letters as come to my desk. If they do they find sufficient inspiration and challenge, as well, to keep their sermons messages of helpfulness and encouragement. People by the score write me about all sorts of things. They reveal their souls, and frequently somewhat nakedly to a stranger. It makes me feel that a clergyman knows more about the tragedy of life than any other professional man unless it is the physician. Just this morning the mail-boat brought to the little island where I am writing, a letter from a mother which is one of the most pathetic things I have ever read. It is almost unbelievable that people could make such a frightful mix up of their lives. Life ought to be a supremely beautiful adventure and the end ought to bring us all out right. Perhaps it does.

However, it is not of these matters that I wish to write.

Many letters which I received last month mentioned the fact that the writers were planning their vacations and desired to take a few books along with them. "Would I kindly recommend some books for vacation reading?" I always hesitate about suggesting books for anyone unless I know something of their personality and interests. Merely saying "vacation reading" suggests little. Perhaps to most people it would mean "light reading" and novels would be implied. Of course, it is all a matter of taste but I haven't time for so-called "light reading," if reading something merely to pass the time is what is meant. Reading is always a delight for me and anything worth reading is worth reading on vacation as in the seclusion of one's study on a winter's night. The point is one ought always to read that which makes a definite contribution to the cultural development of the reader. There is no reason for such reading ever being classified into "light" or "heavy." It is quite true, nevertheless, that books do fit into the moods of the reader, and there are books which would be more adapted to reading during vacation days. But they ought always to be books of merit and possessing distinct value.

When I packed my trunk the other day I put in a few books which I am going to read on rainy days while on my vacation. Never being much of a novel reader I find only two novels on the table in my cozy study on the little island. One is a story of a preacher by a preacher. It is called "Shoddy" and is written by Dan Brummitt. Willett, Clark & Colby. Chicago, are the publishers. I have read fifty-four pages and am delighted. It is apparently a characterization of a type of preacher all too common and is, as far as I know, the only novel built around this type. It is time such a book was written. It will surely interest the general reader. The other novel is called "The Age of Reason" and its author is Sir Philip Gibbs. The book is the story of Margaret, the lovable intelligent daughter of an Oxford Clergyman, who marries a famous biologist and finds herself torn from her old traditions and transplanted into a household of science. Her husband has the belief that when the age of reason is attained all the discords of life will be eliminated. The story goes on until a sudden tense climax brings them all to the sense of a spiritual power beyond the reach

of reason. I am sure that it will be a much read book and it is certainly worth reading.

There is one book which I heartily commend to young people. It would be a good thing if elders would read it as well. Grace Sloan Overton has done an excellent thing in her recent book, "Youth in Quest." It is an entirely fresh approach to the much over worked "youth problem." I wish parents would present copies to their young people. It has several features to endorse it highly. At the close of each chapter is a well chosen bibliography. I am thinking of using it as a text book for our young people's Sunday afternoon conferences which I hope will be inaugurated in the church this winter.

The name of Miguel de Unamuno is not very well known to American readers. He deserves to be known by all. His chief work, "The Tragic Sense of Life" has already appeared in English. The last book to be translated into English is "The Agony of Christianity." It is a comparatively small book of 183 pages set in 14 point Bodoni book, and printed and bound in the United States by J. J. Little and Ives. It was translated by Pierre Loving and Ernest Boyd wrote the Introduction. If you have a preacher friend present him with a copy. It is a book every student of religious problem will want to read.

I find I have also brought along Prof. Hoernle's classic called "Idealism" and also Draper's "The Conflict between Religion and Science." The latter is now published in the Appleton Dollar Library. I am also going to read G. Stanley Jones' "Christ at the Round Table." The author you will recall was recently elected a Bishop of the Methodist Church and resigned the office. With lesser men striving for the office the incident was refreshing.

I wonder how many people are familiar with William Ellery Leonard's "Two Lives." A book of one poem and a tremendous one. Before he was known as a poet he wrote "The Poet of Galilee." He also wrote that unusual book, "The Locomotive God." The first edition of "The Poet of Galilee" has been long out of print. It was published in 1909. The acceptance of Bruce Barton's book, "The Man Nobody Knows" prompted publishers and author to offer this new edition as an antidote and I thank whatever gods there be for their decision. It is needed after that lingo of Barton. It is a book that will find a permanent home in my library. Mr. Leonard is a professor in the University of Wisconsin and must be a most interesting and unusual man.

Some of my readers may remember the articles which I wrote about Bishop William A. Mayle in the early issues of "The Liberal" during the first year of publication. Now we have for the first time a biography of my friend written by his dear friend, M. S. Rice of the Metropolitan Church of Detroit. Dr. Rice calls Bishop Mayle, "The Skylark of Methodism," and he was. Liberal and Unitarian though I am Bishop Mayle was to me a great heart. His religion was bigger than his church and his creed took in all mankind and the world of nature which he loved and interpreted as few men ever have done. (I wonder who will give us a biography of Frank W. Gunsaulus? It ought to be done.)

I glanced up from writing a moment ago and saw Dean Inge's book "Personal Idealism and Mysticism" and I know another treat is waiting. Then to show you how incongruous and diversified is my choice next to it is Sherwood Anderson's "Notebook." The Dean's comment would be interesting.

The University of Chicago Press have recently published a series of addresses given at the University by Ernest Hatch Wilkins, President of Oberlin College under the caption "The Changing College." I will get to that soon.

Biography, Autobiography, Memoirs, poems and essays, these constitute my favorite divisions of literary work. I was overjoyed the other day to find the book of descriptive essays by Charles Vince called "Wayfarers in Arcady." The title alone is alluring. What an hour for me when on some summer's evening rain begins to make music on the roof and by candlelight I begin my journey in Arcady. Verily, there is no greater blessing than that bestowed by a companionable book!

—P. B.

RAIN — AND A PATCH OF BLUE SKY

The pearl grey of the sky rapidly deepens to drab, the wind which has blown full and free over the expanse of lake, dashing the waves rudely against the shore, now suddenly becomes a mere whisper as though waiting breathlessly the downpour from the clouds gathering lower—darker—heavy with hushed rain. The air is chill—damp—fragrant. The few quiet moments are ominous, the birds are hushed—the trees are still—and then a sprinkle of drops tap the window pane daintily like a softly played arpeggio; darkness like dusk fills the room, the lake becomes leaden grey, the wind begins again to stir and moan in the pines, and the rain descends in torrents! Rain!—rain and—more rain! How oddly people are effected by the different songs the rain sings, and the stories it tells!

A rainy morning spent in library or study can be one of solid comfort and enjoyment unlike any other day may offer; real work can be accomplished, at the desk, losing oneself in writing, wholly oblivious to—but in truth assisted by—the monotonous fall of rain. Or in a fireside chair a book may be enjoyed with quiet ease; the burning log crackles and sends out pleasing warmth, filling the room with cedar incense, and as the bark burns and falls into hot coals there are wonderful pictures to hold the gaze; what we see there depends largely upon the memories awakened by the thud-thud of the rain on the roof—and—the cedar log burning.

Nothing can make one so lonely, disheartened and forlorn as a cold, steady rain, when the fog writhes in from the sea, and the world seems lost in greyness; the gloom is depressing to even the most buoyant spirited, but if there lurks an ache in the heart it takes courage to face such a day! There are times when large raindrops roll down the window pane like great crystal-bright tears, and times when the heavy dripping from the eaves pelts the heart like hail stones on a bruise! But—ah! who has not been aroused from sleep at night or at early morning in Spring by the light patter, patter of rain on the roof, soft, hushed, rhythmic, like a crooning lullaby, and the air through the open window comes sweet, balmy, moist! One listens with utter contentment to the tuneful drip-drip, patter-patter, breathes deeply the scented air, and smiling, drifts back into slumbers, with thoughts and dreams of childhood brought to memory by the singing Spring rain! What farmering and gardening instincts awaken in us when every fresh green leaf and tender growing thing begins to unfold after a warm Spring rain! One brilliant summer day in May I planted the seeds in my flower garden, the earth had been turned over, and I raked, pressed, plotted and planted, pausing now and then to plan and visualize how one or another variety would blend with its neighbor; and how it would all appear when in full bloom! I knew exactly how it would look—(or should if given a chance!) and I expected upon my return in June to find the seedlings up and ready to thin out and transplant. One

is inclined to say "Man proposes—and rain disposes!" I returned to the Island only to find sodden ground; a few flower seeds more vigorous than their sisters have peeked wan faces through the over soaked earth; most of them have been beaten down so far they never will struggle up to light of day!—Any way—I knew the joy of working and planting on a warm May day, and I breathed the sweetness of moist earth perfumed as though by flowers of other summers—and in my imagination as I worked, I saw the garden in full bloom—so—perhaps even if it does not grow, I alone have tasted of its beauty!

Rain—rain—rain! Daily—almost hourly it has fallen—pattered—soaked! The eaves, trees and bushes drip—drip—drip. Every night we have gone to sleep to the mournful song of rain, and awakened in the morning to—more rain! In such a spell of weather one's wits are tried to their frayed ends to keep alive the spirits of family and friends under one roof! Bridge becomes stale, guessing games lose their interest, the stock of new books is apt to become exhausted, in desperation old timers are resorted to—"Cape-Cod-Folks," "From My Study Window," "Mosses from an Old Manse" and "Ghost Stories."

Out of the window one looks at the grey sky—grey earth—and wonders if Noah and the Ark story is true—and if history does repeat itself? Then—something happens—(it did today!) the room becomes suddenly lighter, a yellowish light seems to spread over trees and lake—birds begin to flutter through the tree boughs—the constant dripping ceases, the clouds part and—behold—a patch of blue sky! The sunlight filters through and scatters the remaining clouds. Birds sing and dart from tree top to tree top, the lake sparkles in the sunshine, the air becomes soft and warm and later—after a colorful sunset, a tiny new moon shows its silver rim, hanging high in a clear sky!

"A new sky, a blue sky, though yet the clouds may lower!
I cannot hear the chill wind sigh, nor see the dim drifts cower!
A radiant blue spreads far and near,
A happy song is all I hear,
The day is filled with buoyant cheer
And hope has burst in flower."

Grace Thayer Bradley.

Black Duck Island.

"WHY LIBERAL RELIGION IS GROWING"

By Dr. Preston Bradley.
A Sermon Preached in The Peoples Church of Chicago.
Stenographically Reported.

There are two ways by which we can look at every question in the problem of religion. The first attitude, it has been my observation, is one which I choose to call a stationary attitude. That is the attitude of mind on the question of religion which thinks of religious truth as being the product of revelation which was given on the part of some extraneous personality. This revelation became for all subsequent life an authoritative presentment of what constituted religion. That is sufficiently comprehensive, I am sure, to establish for you the fact that that is the attitude of the conservative in religious thinking. Or, in other words, that religious truth was something which came from some outside force authenticated and given in terms of finality. That is the viewpoint of religion which has always antagonized the spirit of inquiry. That attitude of mind toward religion that has always stood in the way of progress, of expansion, and of development. That type of mind carried out to its logical conclusion would ultimately prevent any

development of human knowledge. It has within it the most destructive germ that is possible to attack the thinking process. The moment a mind comes to the place where it says "This is the truth, and this is all of the truth" then that mind ceases to be competent, it ceases to be an authoritative voice in the great problem of the philosophy of religion. Finality is antagonistic to all progressive development.

The other attitude of mind, and the one which a year ago at our dedication was voiced as the ideal of this Church, and which I have tried to follow throughout the year, is that attitude which John Robinson had when in his parting sermon to the pilgrims as they left the shores of Europe to found their colony in America, he said, "more light is yet to break forth."

This is the attitude toward religion we must have if religion is to survive. Now, of course, when I use the word "religion" please remember I use a word that is older than Christianity. The world had religion before it had Christianity. I am using a word that is older than the Bible, for the world had religion before it had the Bible. But at the time of the Reformation, which was only the renaissance of European morals, there was a change of authority in religious expression which denied the authority of a church and transferred it to a book. The question of authority in religion has caused much trouble in the development of religious truth. The motto of Lucretia Mott which I repeat again and again and again contains truth—"Truth for authority and not authority for truth." The moment in the realm of religious thinking you accept authority, and by that authentication prevent an increase of more knowledge upon the problem of the philosophy of religion, you have prevented the very finest thing in all the sphere of human intellect.

When we look about the world today in religious thinking, what do we find? In the first place, let us remember that we are not facing a theory; we are facing a condition. I am not blind to the conditions which are in the world today and the moral problems involved. Not at all. More people are thinking on the question of religion today than ever before in the history of human thought. I believe that to be absolutely a true characterization of the situation. The American Press, for instance, — and the American newspapers are the greatest newspapers in the world—have given the question of religion more space in the last year than it had in the previous ten. That seems to me evidence of the fact that people are thinking about religion. I am not so sure that they are as irreligious as some of their critics would seek to prove. If you can classify a man as irreligious because he chooses to think for himself, there might be some justice in their argument. Of course, to certain groups it has been always a crime to think. But more people today are thinking for themselves in religion than ever before. In this church this year I have had the greatest challenge from audiences that I have ever known in my ministry. They are demanding from day to day a statement of attitude on the problem of religion that shall stand the test on the basis of intellectual standards that shall be devoid from all the cheapness and shoddiness of superficial thinking. They are asking for a statement of life's values.

The people are thinking about this matter of religion, and because they are thinking, all religion which depends for its authority upon revelation is losing ground in the world.

I recognize that in all churches there are great liberals; I recognize that in all the pulpits of all the churches there are great liberal preachers; I recognize that much of the liberal thought of modernism, as I find it expressed in the Liberal Church, is very

universal. I know men and so do you that are extremely liberal in Evangelical Churches, but what is that doing? As long as they retain in the ecclesiastical life of the individual groups the machinery of phraseology which conveys the old conventions of mere conservative religion, people after they have been liberals are going to grow suspicious, and that suspicion is going to result in their abandoning "modernism." I am not a modernist at all. The classification of "modernist" in modern religious thought is one who is modern in his religious thinking but who retains his identification with the Evangelical or orthodox group. I am not a modernist. I am an experimentalist. I like the experimental by reason of the fact that it is accepting no religious truth that is not conveyed to your understanding by the process of experiential relation; in other words, accepting no religion that does not verify itself, first, by its appeal to your reason. All this week I have had out on the bulletin board in front of the church "Reason in Religion." Any religion which courts reason need never fear for its future. Any church which is willing to open up the doors of human reason and assume a scientific attitude toward the problem of religion never will face the question of extinction. The religions of the world that are deteriorating and failing are the religions that are incompetent and do not possess the capacity of pioneering in the realm of truth. The moment they say "It is all over; it is all sealed; it is all settled," that moment they begin to die.

Now what is the thing that is taking place and is making liberal religion grow, not only in America, but in the world? Oh, wait until I talk to you two weeks from today about Czecho-Slovakia; wait until I take you with me to that audience which I had in the large hall in the city of Prague where I spoke to hundreds of people, most of whom five years ago were members of the Roman Catholic Church in Czecho-Slovakia; wait until I take you with me to the Church in Prague where four weeks ago I was preaching a memorial sermon on the spirit of John Huss. A church presided over by a minister, who had spent his life in the priesthood of the church, and today is thru with it forever. Come with me and see, my friends, what liberal religion is doing in the world and how the people are beginning to think for themselves. They are not afraid to face the issues, as I shall attempt to show you in the next two or three Sundays in the discussion of these problems.

Every man is compelled to recognize this—that in his own life there are continually appearing circumstances which compel him to make a revaluation of life. There is not an individual in this auditorium this morning that is the same individual that was here last Sunday morning.

One of the great attestations of the ultimate mystery to me of the universe is to be found in the fact of the co-ordination of life that appertains in my physical being and in its relationship to all the spiritual forces that I can conceive; the co-ordination of life is an attestation of its greatness and of its charm; and, yet, we have to re-establish ourselves continually. There is not an individual here today that is the same individual as he or she was last Sunday morning. Every experience which I have is a moulding process in the development of my personality. I cannot look at a sunset without it doing something to my soul, and I am never the same afterward. I cannot find a friend and have that friend answer the great needs of life on the basis of the fine relationships of life, without being finer; you cannot run across the world and have the things which the world has to offer you, not re-create you every twenty-four hours of time.

And as individuals are compell-

ed to go through processes of revaluations, so that relationship that we are trying to define which to me is religion, must go through the same process. "When I was a child, I spake as a child, I talked as a child; but now that I am become a man, I have put away childish things." Every religion which answered the needs of the world twenty centuries ago must readjust itself to meet the needs of the century of today. Every religion which had power in antiquity, in order to preserve that power must do that which science has been compelled to do. Science is the least dogmatic today of all the attempts of human knowledge. There was a time, and I remember in my early years when the scientists were sure of things. I remember one of the first things I was taught as a boy in the high school was the indestructibility of matter. I felt quite scientific when I could state that at the request of the teacher—"the indestructibility of matter."

Well, science has been compelled to readjust itself entirely upon this whole question of matter, until the scientists today are not concerned so much about the indestructibility of matter as they are if there is any matter to be indestructible! That is the problem which science is facing today; the best scientific minds of the world. And when they had measured all of the universe and of its stars and planets, and told how far away they were—just after science had come to that place in its evolution whereby it could say with authority and become dogmatic, what happened? A little Jew by the name of Einstein came upon the arena of scientific life, and he compelled the dogmatists of science to readjust their whole premises. The result of it is that science today is not dogmatic about anything.

Those of you who heard Professor Simpson last Sunday evening, who succeeded Professor Drummond in the great university of Edinburgh, remember the statement that the scientists today are simply in the position of experimentation. They are not dogmatic about anything.

And yet there are certain types of religious men who assume because we speak of science and religion, that science is going to annihilate religion. Science is the friend of religion, because science keeps alive the spirit of inquiry and investigation. If religion is afraid of science then religion is afraid of an attitude of discovering the truth. If religion is afraid of truth than I am through with religion. It is not worthy any man's interest or any man's devotion. If you have a religion which is afraid of truth, afraid that some microscope or some telescope is going to un-seat your God—just put this way down in a little place in your mind — that you haven't any God to un-seat. That God that you have is not God at all, for God is the God of all creation; a God of the cosmic is my God. And every time a scientist comes out of his laboratory and says to me "Look, what we found!" And then I say when I look into the face of my God "Look, what we have found." And I am only intensified in my concept of the true character of God.

It seems to me that all this time we have been talking altogether too much about trying to prove God. I have just about come to the conclusion that it is an impossibility. I am not going to worry this winter in my sermons about trying to prove God. I am not so much interested in proving the existence of God, as I am discovering in the processes of evolution a character of the cosmic which is commensurate with the dignity and beauty of the God idea.

I am not quite so much interested in trying to establish what God is, as I am trying to find out what kind of a God he is. If he is a God that damns little children; because they haven't been baptized; if he is a God that because some children had called some old men "bald head" and then called

the bears out of the woods to devour the little children—and preface the story with "thus sayeth the Lord"—if that is the kind of a God that religion has, then that is not the kind of God which I am going to serve. For my conception of God is different from that.

My conception of God saith: "Suffer little children to come unto me, for of such is the kingdom of Heaven."

A God that must be a miracle worker in order to compel acceptance of his personality is the God that liberal religion is not concerned with, and one in which we are not interested. The superstition and the fear have all left us.

What are the traditions as far as this church here is concerned in regard to this attitude?

Today is the first anniversary of the dedication of our building.

I shall never forget what took place one year ago today.

I wonder how many of you were here? Will you raise your hands that I might see, how many of you were here one year ago? That is simply remarkable. Almost this entire audience was present.

I ask you that because sometimes I hear my work criticized on the part of those who are afraid of the liberal attitude of religion by the remark: "Oh, well, I think Dr. Bradley has a very floating congregation. I think it is a congregation of sermon tasters."

I see hundreds of people thruout this auditorium that are here every Sunday!

Of course, how they stand it is another matter, but they are here Sunday after Sunday. We haven't a very large floating congregation.

Well, a year ago today we came into this building and we dedicated this church to the ideal of religious liberty. This Church and its Pastor some years ago became members of the Unitarian Church, and I became a Unitarian Minister. Our great conference meets in Washington for three days next week and will be presided over by Chief Justice William Howard Taft.

Now, then, I want to say a word about this word "Unitarian." Every little while I meet someone who asks me what it is. They have never heard of it. Of course, that is not surprising, because the Unitarians of America are only one two-thousandths of the population. The Unitarian Church of America over one hundred years ago found itself, because of its traditional policy of keeping alive the spirit of inquiry in religion, automatically separated from the early Congregational Churches, particularly those churches of New England, because of the question of the Trinity. That question is no longer an issue. We are not denominational, in the sense that other denominations are denominational. We just have an attitude, and that attitude is in the comprehensiveness of our fellowship. There is room enough for every point of view, and because there is room enough for every point of view, we are distinct and unique among all the religious groups of modern life.

I came in on a train on Friday from an address given before the State Teachers Association in Minnesota. I met a professor who is dean of education of one of the great colleges of Chicago, and he is associated with one of the great churches in his community, and after he talked with me—we spent the entire evening visiting about this matter,— this dean of education and associated with one of the great evangelical churches of this area, he said to me "Why, I am a Unitarian." And the interesting part of it is that the Minister of that Church told me last year when I met him in a book shop "Dr. Bradley, I thought you were a Liberal." "Well," I said "I am trying to be Liberal." He said "Well, I followed your sermons this winter, but I am more liberal in spots than you are." And that man today occupies one of the great Evangelical pulpits. No one has any

hesitancy about him, because he is protected by the favor of his associations. He belongs to a respectable crowd! You see, he does not have to worry because he is a Unitarian. No. He is an orthodox churchman.

Well, of course, I have all the sympathy and feeling in the world for that sort of thing, because they are on the way.

Now, we have simply gone all the way, and our Liberalism is identified with the Unitarian movement of America.

This is a non-sectarian church, and we appeal to all peoples, peoples of all shades and all colors and all ideas. It is a great movement and it is growing with rapidity.

I am going to quote for a moment or two one or two things that I think will interest you. There are hundreds of noted names in other countries, such as John Milton, Sir Isaac Newton, John Lott in England, who have been identified with this movement; and there are hundreds of others in this country who were entirely Unitarian in belief, Benjamin Franklin, Abraham Lincoln, and Thomas Edison, but John A. Detrich, the author who is absolutely an authority upon this matter, and who has in Minneapolis, one of the great Liberal Churches of the world, is the author of what I am now reading.

I mention only those who are actively identified. First, there have been five presidents of the United States, John Adams, Thomas Jefferson, John Quincy Adams, Millard Fillmore, and William Howard Taft—all of them members of this movement.

And in connection with great statesmanship, John C. Calhoun, Alexander Hamilton, Daniel Webster, Charles Summer, John Andrews, and a host of others that I might mention.

In addition there have been three Unitarian Chief Justices of the United States Supreme Court, and there are lawyers here this morning, will note the standing of these men,—John Marshall, Joseph Storey, and Mr. Taft.

Now listen to the great poets. My object in saying this on my first anniversary of this church is because I want you to realize that we are a part of a great movement and that it has a fine background and a great future. I want you to know that. I want you to know what you are. There are a lot of liberals who say "Where do you go to church?" "Oh, I go up to the People's Church." "Oh, that is where Preston Bradley preaches?" "Yes, that is where he preaches." "Well, what kind of a religion is it?" And you have to say,—"Oh, it is sort of a Liberal Religion." And then you say, "Well, I am Liberal."

Now I am going to give you the names of men and women who are your spiritual kinsmen: William Cullen Bryant, Longfellow, Lowell, Whittier, Holmes, Ralph Waldo Emerson, George W. Curtis, Helen Hunt, Eldridge, Louise M. Alcott, and many others. They are your spiritual kinsmen, they are your brothers and sisters in the faith.

Well, here are some more. Historians. Now listen to the historians: Bancroft, John Lothrop Motley, William Hickling Prescott, Jared Sparks, and many others.

Now, do you want to hear some educational heroes, Peter Cooper, Ezra Cornell, David Starr Jordan, and every president of Harvard University from 1810 down to this present date. Religious liberals, not afraid to think for themselves!

Well, of course, I did not go into the sciences. That would take all the time I have to speak to you. Now just a few women: Margaret Fuller, Susan B. Anthony, and some preachers, Channing, Parker, Robert Collyer; and four of the most noteworthy people who have died within the last year, Steinmetz, the electrician, La Follette, the statesman, Burbank, the scientist, and Eliot of Harvard, the educator.

Now in conclusion, what about religion? Why is Liberal Religion

growing? Why are people thinking for themselves? In the first place, religion to me is something like a bargain counter in a store. Now who ought to shop at a bargain counter? No one should ever shop at a bargain counter until they have a sense of values, as Dr. Newton says. I see how we are being cheated in religion by the cheap and the shoddy and the unthinking and the purely emotional and bombastic.—Then I think of the great potentiality of the human soul! We might live on in the white light, the pure white light of Infinite Truth! And how our sense of values is all distorted. See how we have lost our sense of values in the warfare in religion. Just think of the tragedy of the church today. The emphasis of history, the theological warfare. Churches that have been founded one after another, and have quarrelled ever since they were founded on the amount of water to be used in baptism. Think of the false values; think of what they did with the theological ramifications of John Calvin and John Knox, and how the mind of man took hold of them and wrote them into impregnable creeds, and those creeds have become so cold and so frozen that they are chilling the hearts of the world. And it is no wonder that sixty millions of the one hundred and ten million people of the United States have no church loyalty, either Catholic or Protestant. Their souls have been chilled and frozen by the cheapness of the bargain counters of man-made institutions.

But the soul of man will not stay still; he will not be afraid; he will go on and on and on. And that is why I want this church a year from its dedication always to have a kindly heart.

I have said the last word of severe criticism or of unkind expression toward the religion of any man or any woman. I have no inclination to join the warfare of religion. I want this church to stand as a great citadel of inspiration to the worn, the broken, the bruised, disappointed lives; I want every individual that comes in here from Sunday after Sunday to leave this place renewed in body by the spiritual emanations of physical unity, restored in soul by the cleanliness of personalities they meet; I want this Church to touch life with such an inspiring and upward impulse that you cannot stay away from its services, not because of its preacher—he is the least important of all, but because the medium through which divine Truth might be brought to hungry souls may be kept secure; that you might realize that you cannot live in a city like this where the pressure of getting a living is so hard upon all of you and where the exertions of the very physical world in which you live affects your nervous stability—so many of you, that at forty, fifty, sixty—you find yourself incapacitated physically to meet the demands of the hour. I know something of the lives you are living. I know something of the demands of modern civilization. And because I know, I want this Church and its pulpit to be what I hope it will always be, a channel through which the great power of Infinite Truth will have an uninterrupted flowing, and where, aye, you can sense; yes, you can touch its waters, the crystal pure waters from the eternal source of Infinite Truth. A church not afraid of science, but commending science; a church not afraid of economic and social conditions, but willing to adventure toward a solution; a church of which you can all be proud, and a church that will be so much a part of your lives that you will sacrifice and will be glad to make sacrifices so that its doors may remain open, its pulpit free and its place a place of comfort and strength to all who come to its portals.

THE PEOPLES CHURCH

LAWRENCE AVE., Near Sheridan Rd.

Sundays—10:45 A. M.

Affiliated with: American Unitarian Association, Boston; Western Unitarian Conference, Chicago; National Federation of Religious Liberals, Chicago.

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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday.

Men's Forum—Second Monday evenings, Channing Hall.

Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

The President of the Woman's Club, Mrs. Walter H. Hermsdorf, and the past President, Mrs. J. J. Reynolds, attended the Convention of the National Federation of Woman's Clubs at San Antonio, Texas, held during the month. Mrs. Reynolds has recently been elected President of the Ninth District of the State Federation.

Mrs. Reynolds is also a member of the Board of Trustees of the Church. She continued on to Mexico City, Mexico, after the San Antonio meeting. The club is anticipating some interesting reports from their representatives.

The very best year in the history of the organization is being planned by the club. The program chairmen are already at work. The annual report presented at the Annual Church meeting will be given in the next issue of the "Liberal."

THE SCHOOL OF RELIGIOUS EDUCATION

Without any reservations this has been the best year for our Church School. The enrollment is larger and the weekly attendance higher than any previous year. Plans are now being perfected for the Annual Picnic to be held on Saturday June 9th in The Forest Preserve and the Promotion Exercises to be held on June 10th in Channing Hall. The School will close its sessions on June 10th and reconvene on Sept. 16th. Mr. Charles W. Denicke, the superintendent will be glad to keep in touch with all pupils and teachers during the summer vacation. One or more faculty meetings will be held.

THE UPTOWN PLAYERS

The Uptown Players of the Peoples Church presented their final offering for the season on the evening of June 7th. Four hundred people attended being the largest attendance at a single event for the season. The Players deeply appreciate this reciprocation on the part of the friends of the Church.

Mr. James H. Griffin, under the auspices of the Players, presented his second annual recital, as the program. He was assisted by Miss Nellie Gilmore, soloist of the Choir, the members of the Philharmonic Trio, of the Chicago Musical Arts Studio, Mr. Harold Fair, concert pianist and the following members of the Uptown Players, Edward Zabriskie, Helen Williams, Florence Cook and Dorothy Hoefer.

The entire proceeds of two hundred dollars were presented to the Board of Trustees for the Organ Fund. The Players are planning a very interesting collection of plays to be presented next season.

THE YOUNG PEOPLES' CLUB

The members of the Club are looking forward to the Clear Lake Conference to be held at Clear Lake Wisconsin, late in June. The conference is held under the auspices of the Young Peoples Religious Union of which this club is a member. Mr. Melvyn H. Welke, the director of religious education, in our church is President of the Chicago Federation. Mr. Newman A. Dumont of our church is a member of the National Board of Directors. Lectures, Conferences, hikes, services and contests are all on the program for the Conference.

The Club, under the Presidency of Mr. Howard Orr, plans a very interesting program for the coming year. The regular activities of the club will begin in October.

I PLANTED LITTLE TREES

Around the weedy grass grown fields,
Mid goldenrod and fragrant bay,
The wildings that the poor soil yields,
I planted little trees today.

In hollows where pipsissewa
Sends up its sweet and waxy bloom,
Where little nuthatch calls, ha, ha,
And tiny owls wail at the moon,

With love and pride I planted these;
Though well I know I'll not be here,
When they have grown to mighty trees,
Nor hear their music through the year.

Yet, maybe, in the days to come,
A memory shaft they'll build for me,
And through their groves there may walk some
With praise and thanks for every tree!

—James B. Carrington, in Scribner's.

CHURCH NEWS

May was a very successful month in the life of the church. On Mother's Day, and Memorial Sunday unusually large audiences attended. All services during the month were well attended in spite of the call of the out-of-doors. Capt. William Cummings was again with the pastor in the pulpit on Memorial Sunday for the fifteenth consecutive time. He read, as is his custom, Lincoln's Gettysburg Address. Capt. Cummings is eighty four years of age and is the sole surviving member of the Sharpshooter's Brigade.

For three months during the war he was a personal messenger for President Lincoln and saw him every day during that time. Capt. Cummings has hundreds of friends in the church all of whom hope he will be with us for many more Memorial Sundays.

The church services will close Sunday June 10th and will be resumed Sunday Morning September 16th, Dr. Bradley will speak at the closing service on "The Next President of the United States."

Mr. G. F. Ottmar, and a party of friends of St. John's, Michigan, drove in to the service Sunday morning June 10th. They left home Saturday Midnight and arrived in time to find seats for the service. Mr. Ottmar is a member of the radio audience and desired to attend the service in person before church closed.

During the entire month many members of the radio audience have been in attendance at the services.

On one Sunday people were present from St. Johns, St. Joseph, Grand Rapids and Muskegon in Michigan, Valparaiso, South Bend, Elkhart and Hammond in Indiana, Milwaukee, Sheboygan, Racine, Zion City and Kenosha in Wisconsin and Evanston, Joliet, Hinsdale, Waukegan and Springfield in Illinois. Special consideration is always given to members of our radio audience. If they will write or phone, the secretary, Mrs. Thos. A. Harrison, she will be glad to arrange for seats.

Members of the radio audience will be gratified to know the contract for the broadcasting of next year's services has been signed, Station WMAQ owned and operated by the Chicago Daily News will broadcast the services.

This station has just been given a license to use increased power by the Federal Radio Commission and is getting distance on daily reception which it never has before. They are getting reports from Vermont, to Colorado, on day programs. This will greatly increase our radio audience and give us one of the largest church audiences in the entire country. The cost of the broadcast will be $100.00 per service.

Seats in the Church auditorium are now being reserved at the church office. Seat holders and those desiring regular seats for next year are urged to see the secretary, Longbeach 6878, or write Mrs. Harrison, at the

church, as soon as possible. We keep 1000 seats that are not offered for reservation but are held for our general audience during the season. The seats are $25.00 for the Church year, payable $12.50 with application, and the balance on or before January 1st, 1929. By sending a check for $12.50 per seat to the Church office the reservation will be made at once. The seats are held until 10:55 A. M. five minutes before the Choir Processional. Kindly attend to this promptly.

Will all who are paying pledges to the General or Building Funds of the Church on the weekly envelope system kindly mail their envelopes every week to the church office. This will relieve greatly the financial burdens of the Church during the summer months when the income is less but the expenses continue just the same. Our building and salary expenses go on during the entire year. The Church office is open every day during the year at business hours. The building is always open.

If you are in need of any pastoral duties during the summer kindly telephone your wants to the Church office where they will be attended to promptly. All funerals, weddings, sick calls or other matters will be taken care of at once.

Dr. and Mrs. Preston Bradley, will spend the summer at their summer home, Arden Lodge, Black Duck Island, Tower, Minnesota. Mrs. Bradley has already left and the Doctor will follow on June 16th. He will return to Chicago for several weddings and an evening address on June 26th. On the morning of Sunday July 22nd he will be the University Preacher at the University of Chicago, in Mandel Hall, speaking on "What is Religion?" This sermon will be broadcast by station. WLS Chicago. He will be pleased to see any of the friends and members of the Church at this service. He declined an invitation to preach two months in the First Unitarian Church at Berkeley California, during the summer. He also declined an invitation for the summer to preach in Fairhaven, Connecticut, in the H. H. Rogers Memorial Church. He is accepting no other engagements than those announced. Both Dr. and Mrs. Bradley, have had a very strenuous year and are going to spend the summer in complete rest and relaxation. He will make intermittent visits to Chicago as duty demands.

Why not become a regular subscriber to the "Liberal" and thereby directly assist the Church? Every dollar of the subscription price except the cost of mailing goes directly into the general fund of the Church. The advertising carries the magazine and our advertisers are greatly appreciated. It is hoped that the readers and subscribers reciprocate at every opportunity. If you would care to advertise and help all the more, kindly get in touch with the advertising manager. Mr. Saunders, at Rogers Park 0220. Each issue of the magazine contains a sermon by Dr. Bradley and other articles. Twelve numbers are published during the year. The subscription price is $1.25 a year. The magazine will be mailed to any address, anywhere for that price. You can increase the ministry of the Church by sending the "Liberal" to your out of town friends. Mail all subscriptions to Mrs. Thos. A. Harrison, subscription manager, 941 Lawrence Ave., Chicago, Ill.

Please mark your calendar for Sunday, Sept. 16th as the opening day for Church and plan to attend the opening service. Dr. Bradley will begin his 17th year as pastor with this service.

The following new members were publicly received into the Church on the first Sundays in May and June:

Miss Alice Beatties, 4828 Kenmore Avenue.
Miss Amy S. Binyon, Grasmere Hotel.
Mrs. Clare E. Brewer, 4322 Kenmore Avenue.
Miss Esther LaFoye Crawford, 516 Beacon Street.
Mrs. G. W. Dingham, 4828 Kenmore Avenue.
Mr. Alfred A. Kendall, 1010 Main Street, Evanston, Illinois.
Miss Myrtle Lehnect, 1202 Montana Avenue.
Miss Adelaide M. Thomason, 3441 W. Madison Street.
Mr. Adolph Joseph Tokarzewski, 2147 Webster Avenue.
Miss Anna Alberni, 22 East Bellevue Place.
Mr. Darwin Anderson, 3241 N. Hoyne Avenue.
Miss Margaret Armstrong, 904 Lawrence Avenue.
Mrs. J. H. Baer, 124 Clyde Avenue, Evanston, Illinois.
Mr. Lester T. Barnum, 812 Crescent Place.
Miss Hilma Boe, 4137 Eddy Street.
Mr. Harold Buschman, 5659 Woodlawn Avenue.
Mrs. Ella Cameron, 1836 Cornelia Avenue.
Mr. Walter E. Carlson, 4870-72 Winthrop Avenue.
Mr. and Mrs. Willis Clark, 451 Belden Avenue.
Mr. Homer A. Dodge, 4826 Sheridan Road.
Mr. Robert Drennen, 4623 North Robey Street.
Mr. and Mrs. H. R. Foster, 4723 North Winchester Avenue.
Mr. and Mrs. George H. Friewald, 823 Lafayette Parkway.
Mr. Geo. H. Friewald, Jr., 823 Lafayette Parkway.
Miss Viola Gallup, 3036 N. Halstead Street.
Mr. Lawrence Gegner, 6458 Greenview Avenue.
Miss Hazel Grant, 909 Argyle Street.
Mr. Robert Merlin Grant, 4522 Beacon Street.
Mrs. Estella Harps, 838 George Street.
Mr. and Mrs. D. Hasbrouck, 4028 LaPorte Avenue.
Mrs. B. M. Hearne, 1039 Hollywood Avenue.
Miss Viola Henrikson, 438 Belden Avenue.
Miss Maebelle Holz, 4311 Kenmore Avenue.
Mr. Leonard Ivey, Glenn Hotel.
Mr. and Mrs. Clarence W. Jameson, 342 N. Windsor Avenue. Lombard, Illinois.
Mr. John C. Jetter, 1645 N. Wells Street.
Miss Olive M. Johnson, 1440 Farwell Avenue.
Mr. Gilbert H. Jones, 4949 Huron Street.
Mr. and Mrs. C. Kassner, 4028 LaPorte Avenue.
Mrs. Nellie W. Seymour Kennedy, 4139 Kenmore Avenue.
Mr. A. A. Klapmann, 1058 N. Spaulding Avenue.
Miss LaNore LaBorde, 810 Edgecomb Place.
Mr. C. G. Lathomus, 2730 Giddings Street.
Mr. Robert G. Lewis, 1024 Byron Street.
Mrs. Hattie McLean, 4339 N. Lincoln Street.
Mr. and Mrs. Jos. S. Meyer, Webster Hotel.
Mrs. J. Moir, 5010 N. California Avenue.
Mrs. Elaine Murche, 4543 Malden Street (from the Central Congregational Church of Galesburg, Illinois.)
Mr. John L. Novak, 1643 S. 57th Court, Cicero, Illinois.
Miss Jenny L. Paulsen, 1627 Woodrow Avenue, Racine, Wisconsin.
Miss Lucy Peters, 3718 N. Monticello Avenue.
Miss Hulda Natalie Pierson, 440 Surf Street (from Englewood Meth. Church.)
Miss Helma Josephine Pierson, 440 Surf Street (from Englewood Meth. Church.)
Mr. Flavel G. Port, Wilton Junction, Iowa (from Sugar Creek Presbyterian Church, Sugar Creek Iowa.)
Mrs. Flavel G. Port, Wilton Junction, Iowa. (from Wilton Junctions Presbyterian Church, Wilton Junction, Iowa.)

Mr. Lewis L. Powell, 1061 Hollywood Avenue.
Mrs. Ellen Prew, 2022 Lincoln Avenue.
Mr. Charles James Rimer, 2414 Greenleaf Avenue.
Mr. and Mrs. Harry Ryan, 1928 Roscoe Street.
Mr. Walter Sandstrom, 5355 Glenwood Avenue.
Miss Elsa Sarner, 916 Lakeside Place.
Miss Fanelma Schulmeyer, 4737 N. St. Louis Avenue.
Miss Lillian Schuth, 3700 N. Keeler Avenue.
Mr. and Mrs. H. S. Simpson, 2445 Hartray Avenue, Evanston, Illinois.
Mrs. Helen Smith, Wilton Junction, Iowa.
Mrs. Emma D. Snyder, 1137 Winona Avenue.
Miss Belle M. Stone, 4911 N. Washtenaw Avenue.
Mr. John Thompson, 3257 N. Hoyne Avenue.
Mr. and Mrs. E. W. Weber, 1728 Berwyn Avenue.
Mrs. Martha Wigginton, 916 Lakeside Place.
Mr. and Mrs. S. H. Williams, 4816 Kimball Avenue.
Mrs. E. Woolmer, 1060 Wilson Avenue.
Mrs. L. Ackerman, 502 Hebbard St., Joliet, Illinois.
Mr. and Mrs. John S. Edwards, 502 Briar Place.
Mr. and Mrs. Leroy M. Forkell, 6037 Kenmore Avenue.
Miss Elsie Hejl, 661 Sheridan Road.
Miss Clara J. Smith, 661 Sheridan Road.
Mr. John L. Weber, 3249 N. Karlov Avenue.
Mr. and Mrs. G. A. Rosen, 4150 N. Francisco Avenue.
Mrs. Idelia Griesmer, 4324 N. Ashland Avenue.
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Miss Eloise McCloud, 3746 N. Racine Avenue.
Mr. and Mrs. Thos. Truka, 4159 W. 21st.
Miss Lena Lorenge, 4159 W. 21st. Street.

The pastor's calendar for the month of May was as follows:
May 1.—Ill.
May 2.—Ill.
May 3.—Ill.
May 4.—Ill.
May 6.—Sermon—The Peoples Church.
May 7.—Ill.
May 8.—Ill.
May 9.—Ill.
May 10.—Fellowship Dinner.
May 13.—Sermon—The Peoples Church.
May 14.—P. M. Woman's club.
May 14.—Meeting Chicago Library Board.
May 14.—Evening meeting Board of Trustees.
May 15.—Young Peoples club Banquet.
May 16.—Address, Western Conference.
May 20.—Sermon. Peoples Church.
May 21.—Tower, Minn.
May 22.—Tower, Minn.
May 23.—Tower, Minn.
May 24.—Tower, Minn.
May 25.—Tower, Minn.
May 27.—Sermon. Peoples Church.
May 27.—Sermon. Forest Home.
May 28.—Meeting. Chicago Library Board.
May 29.—Address. Forum Plymouth, Wisconsin.
May 30.—Long Lake, Illinois.
May 31.—Address. Whitman Fellowship Dinner.

FUNERALS

May 8.—Mrs. E. A. Hardman—Interment Elmwood.
May 10.—Mrs. Ida Motchman—Interment Eden.
May 11.—Mr. Frank Henderson—Interment Rosehill.

WEDDINGS

May 5.—George C. Powell and Olive C. Mountain.
May 12.—Stanley C. Orr, and Alice Somers.
May 13.—David Hough, and Thelma Frye.
May 16.—Charles J. Scholz, and Daisy Helene Kimball.
May 18.—John Roberts Andrews, and Kathryn H. Griffin.

PITY DICKENS COULDN'T SEE INTO THE FUTURE

Charles Dickens visited the United States in 1842. Of Pennsylvania he reported: "We have passed, both in the mountains and elsewhere, a great number of new settlements and detached log houses. Their utterly forlorn and miserable appearance baffles all description. I have not seen six cabins out of 600 where the windows have been whole. Old hats, old clothes, old boards, old fragments of blanket and paper, are stuffed into the broken glass; and their air is misery and desolation. It pains the eye to see the stumps of great trees thickly strewn in every field of wheat, and never to lose the eternal swamp and dull morass, with hundreds of rotten trunks steeped in its unwholesome water."

This region is now one of the gardens of America, made so by those settlers too poor to buy glass, and by their descendants.

Of an Ohio road he wrote: "It is impossible to convey an adequate idea to you of the kind of road over which we traveled. I can only say that it was, at the best, a track through the wild forest and among the swamps, bogs and morasses of the withered bush."

The road is now United States highway No. 21, running through one of the richest farm lands in the world.

WHEN THE LIGHT WINDS LIE AT REST

But when the light winds lie at rest,
And on the glassy, heaving sea,
The black duck, with her glossy breast,
Sits swinging silently,
How beautiful! no ripples break the reach,
And silvery waves go noiseless up the beach.

—Richard Henry Dana.

BISHOP BARNES'S HERESY

The stories of the creation of Adam and Eve, of their primal innocence, and of their fall, have become for us folklore. In it the Fall explained the origin of sin; and a horrible theory of the propagation of sin, reared by Augustine on the basis of the Fall, was accepted by official Catholic theologians. Darwin's triumph has destroyed the whole theological scheme.

Some are toying with the idea of a premundane fall—some calamity of disobedience in the heavens, prior to man's appearance on the earth, a tragic event which brought evil into the scheme of creation. That such an idea, for which there is not a jot of evidence, can be seriously put forward, shows how amazingly unscientific in temper some of our theologians continue to be.

Others who shrink from such flights of fancy are suggesting that, while man is physiologically a descendant of the ape, his mind is due to a special Divine act of creation. Such a contention cannot be upheld. The human mind has been derived by evolution from the intelligence of lower animals, just as the human body has been evolved from the body of some primitive vertebrate.

What biological inquiry has definitely established, is that much that is evil in man's passions and appetites is due to natural instincts inherited from his animal ancestry. In fact, man is not a being who has fallen from an ideal state of perfect innocence; he is an animal slowly gaining spiritual understanding, and, with the gain, rising far above his distant ancestors. Further it is quite impossible to harmonize this conclusion of scientific inquiry with the traditional theology of any branch of the Christian Church.

(Parts of a recent sermon preached by Bishop Barnes in St. Paul's Cathedral, which has aroused much comment in the religious world.)

CIVILIZATION NEEDS RELIGION, SAYS G. B. SHAW

George Sylvester Viereck recently interviewed George Bernard Shaw for Liberty magazine, and the article resulting from the interview appears in the current number of that magazine under the title, "Shaw Looks at Life at Seventy." Many subjects are covered in the interview—marriage, vegetarianism, socialism, literature, drama, longevity, heredity, but on no theme was Shaw so interesting as in his discussion of religion.

"This much I know, looking at life at seventy," he began his reflections; "men without religion are moral cowards, and mostly physical cowards too when they are sober. Civilization can not survive without religion. It matters not what name we bestow upon our divinity—life force, world spirit, elan vital, creative evolution—without religion life becomes a meaningless concatenation of accidents. I can conceive of civilization without a god, but I cannot conceive of it without a religion."

Brazen Images

"The twentieth century," Mr. Shaw continued, "thinks itself a scientific century, God help it, because it sets up brazen images of Lister and fills its newspapers with a ludicrous string of lies about him. But it is right in thinking that it needs a scientific religion, though it does not know science from patent-medicine advertisements. Creative evolution is such a religion. It is my religion. It is the religion of the twentieth century."

Speaking of evolution, Darwinism, the world war, literature, natural selection and William Jennings Bryan, Shaw had this to say:

"Evolution is a mystical process. Darwinism, a mechanical doctrine, destroyed religion, but gave us nothing in its place. It gave an air of science to moral and political opportunism and to struggle-for-life militarism. It engulfed Europe yesterday in the world war and its tide of woes.

"Germany was not specially to blame for the great conflict. Compared to Weismann, the kaiser was as innocent as a lamb. Even Poincare was comparatively guiltless. The cause of Europe's miseries was its lack of religion.

Shakespeare Believed in Nothing

"Even before Darwin, the old religion had lost its hold. Shakespeare had no religion. He believed in nothing. For that reason, he never took the trouble to write an original play. He had no message. The realization of this sad lack may be the motive that impelled Prospero to lay down his wand. The greatest of poets condemned himself to silence because, in the last analysis, he had nothing to say!

"Goethe, on the other hand, possessed a religious mind."

"Do you reject Darwin entirely, like your friend Bryan?" I asked.

"By no means. Natural selection must have played an immense part in adapting life to our planet; but it is creative evolution that adapts the planet to our continual aspiration to greater knowledge and greater power.

"Newton would not have discovered his law of gravitation if he had not been possessed by this divine curiosity. Nor would Einstein have slaved for less money than Mr. Rockefeller's valet to carry Newton's torch a stage farther, if he were nothing but a drifter in the wind of natural selection."

Closing his interview with Mr. Viereck, Mr. Shaw emphasized the point that his religion is creative evolution and he disclaimed any authority to speak on spiritual religion. "You need not come to me for the religion of the spirit," he said. "Ask the Christian platonists. Ask Dean Inge. Ask any Quaker who knows his job."

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

B. E. ARNTZEN

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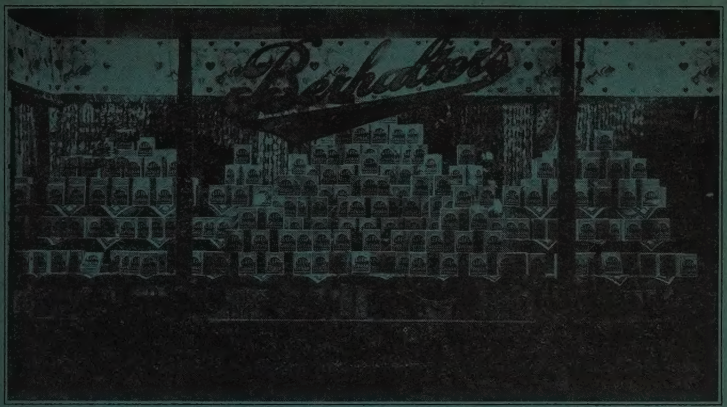

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HOWEVER,
this may be there are exceptions in all things.

OPPORTUNITY
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She comes again and again in different form and we must be alert to recognize her when she beckons.

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calls on you when you see this message by telling you of a place where you can learn of the Idealism of natural Foods.

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